pendent For the plastic life of nature is but the mere umbrage of intellectuality, a faint and shadowy imitation of mind and understanding; upon-which it doth as essentially depend, as the shadow doth upon the body, the image jn,the glass upon the face, or the echo upon the original voice. So that if there had been no perfect mind or intellect in the world, there could no more have been any plastic nature in it, than there could be an image in the glass without a face, or an echo without an original voice. If there be $v<ric> then there must be Novc: if there be a plastic nature, that acts regularly and artificially in order to ends, and according to the best wisdom, though itself not comprehending the reason of it,, nor being clearly conscious of what it doth; then there must of necessity be a perfect mind or intellect, that is, a Deity, upon which it depends. Wherefore Aristotle does like a philosopher in joining $v(Tic and Novc, nature and mind both together; but these Atheists do very absurdly and unphilo-§oj>bically, that woiald make a senseless and unconscious plastic nature, and therefore wi%)ut »any mind or.intellect, to be the first original of all things.

Secondly, these Atheists augment the former error, in supposing those higher lives of sense or guiimality, and of reason or understanding* to rise both of them from that lower senseless life of na-t^jr£, as. the only original fundamental lifej. Which is, a, thing altogether as irrational and absurd, as if qn^ shputd suppose the light, that is in the air or ether, to be the only original and fundamental light, and the light of the sun and stars but a secondary aud derivative thing from it, and nothing